

BOOKSTORE!!
& WHINERY
STATIONERY, &c.,
Salem, O.
at of Literary, Scientific,
cellaneous Books, and
stantly on hand. Prices
ASILE.
IN BOWN,
D RETAIL GROCER,
UTTERER, & DEALER
Manufactured Articles.
Street, Pittsburgh.

and Groceries,
(Eastern and Western.)
Paints, Oil and Dye
cheapest, and good as the
at
TRESKOTTS.

OODRUFF,
Buggies, Sulkies, &c.,
of carriages constantly
best materials and in the
work warranted.
Salem, O.
DSON & Co.
Hardware Merchants.
in hand a general assort-
E and CUTLERY.
Cincinnati.

D TURNING.
prepared to do all kinds
TURNING, For Cabinet,
KERS, at Fair wood, near
L. HINSHILLWOOD.
19--n32.

LIVING AGE.
d day, at 12 1-2 cents a
ly, in advance, \$6.
& Co., BOSTON.

ducted in the spirit of
of Foreign Literature,
received by the public
as it is twice as large,
we not only give spirit
by many things which
month's delay, but while
scope and gathering a
ractive variety, are able
and substantial part
iel, and political har-
the wants of the

lately Essays of the
and other Reviews; and
criticisms on Poetry, his
entirely new, highly wrought
descriptions of rural and
and the contrast to the
to and common life, by the
the sparkling Examiner,
autumn, the busy and in-
fazzette, the sensible and
unna, the sober and reser-
observer; these are inter-
Service, and with the
Dublin University, New
Tail's, Ainsworth's
Magazines, and of
the Journal. We do not
our dignity to borrow
Punch; and, when we
make use of the thun-
We shall increase our
ons from the continent
the new growth of the

l brought Europe, Asia,
neighbourhood, and will
connections, as Merch-
Politicians, with all parts
t, much more than ever,
ly intelligent American to
condition and changes of
And this not only because
nection with ourselves,
ness seem to be hastening,
cess of change, to some
which the merely political
ompete it for success.
overies, the progress of
h is extending over the
Voyages and Travels
for our selections; and
and systematically and very
nders with the great de-
affairs, without entirely

make the LIVING AGE
wish to keep themselves
progress of the move-
Divine, Lawyers, and
of business and men of
onger object to make it
ives and children. We
do some good in our
and hope to make the
every well-informed
renewable, because in
nature it is not possible
flux of what is bad in
in morals, in any other way
a sufficient supply of a
The mental and moral
lited.

winning the wheat
providing abundantly
by a large collection
es and Travels, History,
popular, while at the
ire to raise the standard

mendation of the plan
work from Judge Story,
Bethune, and Messrs
Prescott, George Ban-
knor, have been pub-
lishments.
sent with a cover it is
L. E. T., and costs 4 1-2
cover it comes within
newspaper, given in the
ally be charged with
PS.—For such as prefer
Living Age is put up in
ing four or five week-
shape it shows to great
through the printing press
rt double the matter of
But we recommend
as fresher and fuller of

lished quarterly. Each
ord ordinary octavo, and
addressed directly to the
L. L. & CO., BOSTON.

The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

VOL. 5--NO. 9.

SALEM, COLUMBIANA CO., OHIO, NOVEMBER 11, 1849.

WHOLE NO. 217.

THE ANTI-SLAVERY BUGLE,
PUBLISHED EVERY SATURDAY, AT
SALEM, COLUMBIANA CO., OHIO.
TERMS.

\$1.50 per annum, if paid within the first six months of the subscriber's year.

If paid before three months of the year has expired, a deduction of twenty-five cents will be made, reducing the price to \$1.25.

If payment be made in advance, or on the receipt of the first number, fifty cents will be deducted, making the subscription but \$1.

To any person wishing to examine the character of the paper, it will be furnished six months, for fifty cents in advance; to all others, seventy-five cents will be charged.

No deviation from these terms.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor. All others to JAMES BARNABY, Publishing Agent.

Selections.

Extracts from the Annual Report of the Executive Committee of the Pennsylvania A. S. Society.

The ultimate object of this society and those affiliated with it, is the abolition of slavery in the United States. The immediate end to which these labors are directed is the entire change, on this subject, of public sentiment. Such a change, for reasons, which have often been given, and which we need not here repeat, would be the inevitable and immediate precursor of general emancipation. There are those of this country are already opposed to the system of slavery; that they regard it as a great evil, and that, if they could, they would gladly abolish it. To talk thus is to talk idly and falsely. The idea that a nation like this, mighty in its energy and spirit of enterprise, and exhaustless in its mental and physical resources, fold its arms before the system of slavery and allows it to flourish, from mere inability to remove it, is simply preposterous. A people that can convert, as by magic, boundless tracts of forest into fertile fields, that can summon in sudden existence flourishing cities, and convert vast territories almost untrodden by the foot of civilized man, into flourishing settlements and well-organized states, must have some other reasons than that of inability for not putting an instant end to a system which is the product of its own creation. The inability in this case lies in the will. It cannot, because it has not the desire. This nation has no genuine abhorrence of slavery, no just appreciation of its turpitude, and no sincere desire for its abolition. If it had, the system could not endure for a day. It would be swept immediately and for ever from the face of the land. All obstacles would disappear. Laws and constitutions would not offer the slightest obstruction. These laws and constitutions were made by the people, and they would change or disappear at once before the power that made them. All that is wanted to the abolition of slavery in this country is the will—the disposition on the part of the people. To produce this disposition is the object of our Anti-Slavery Societies.

It will be seen from this statement of the case, that our enterprise is entirely a moral one. We discard all resort to physical force. We would not stir up the slaves to insurrection, nor would we seek the possession of political power to coerce their emancipation. As a matter both of principle and expediency we stand aloof from all participation in the government of the country. Of principle, because to take any part in its voluntary support, whether that of holding office or electing others to office, would be in our opinion to make ourselves parties to the crime of slaveholding. The constitution of the United States we regard as the pillar and safeguard of slavery. It upholds and perpetuates the system. If the slave escapes, it provides for his recapture; if—as did our fathers—he rises in rebellion, under its sanctions he is cut down; and lest by some other means a way should be devised for his deliverance, the constitution clothes his master with extra political power to prevent it. The constitution is a league between the different states of the confederacy to perpetuate the system of slavery; to this league we, as abolitionists, cannot become a party. We can neither hold office ourselves nor aid in electing others.

Not only from principle do we take this ground, but as a matter of expediency. The injurious effects of politics upon moral character and all moral enterprise, when they are brought in contact, is universally acknowledged. The "muddy waters of politics" has become a proverb. Whether the evil is inherent, or only accidental, is not for us here to determine. All we have to do with is the fact; and that it is a fact that any attempts to promote a moral enterprise by means of political machinery must prove disastrous and abortive, is attested by all experience.

From motives, therefore, of both principle and policy, this Society stands strongly committed against any resort to the machinery of politics for the promotion of its object. The measures which it employs are altogether of a moral kind; consisting in the opposition of truth to error, light to darkness, and the power of reason to the spirit of prejudice. Their mode of operation is mainly through the printing press and living speakers. By the circulation of newspapers, the distribution of tracts, and the sale of books and pamphlets, they are continually making their appeals to the hearts and consciences of people, at the same time by their public speakers and through all the private channels of social intercourse, they are seeking by argument and facts a proper sense of the evil of slavery and the necessity of its abolition.

These are their means of operation. That they have been successful to the extent to which they have been employed, is a proposition so obvious as to need no demonstration.

Among the various evidences of progress that meet our notice, none are more gratifying than such as show the incipient prevalence of a more humane and just sentiment towards the colored people. In the city of Philadelphia, where prejudice and hate used to be most rife, a reaction has been going on for some time, which of late has manifested itself in the erection of public institutions for the benefit of the colored poor. Two institutions of this kind have been erected during the past year. One, the House of Industry, for the employment and instruction of the poor; and the other the House of Refuge for colored juvenile delinquents. The former (it is but justice to mention) owes its existence chiefly to the instrumentality of Wm. J. Mullen, the President of the Society which has it under charge. This institution, though but a short time in operation, has already done much good. Its beneficiaries have been hitherto confined chiefly, if not exclusively, to colored people, although its doors are open to all classes alike without regard to complexion. The cost of its buildings, which complete it is estimated will be about \$10,000.

The House of Refuge, it is believed by those well informed on the subject, had its origin in certain philanthropic efforts of the late lamented Daniel Neill, of the city of Philadelphia. Friend Neill conceived the design of procuring for the colored people a share in the benefits of the old House of Refuge, from which, by a cruel prejudice, their children were excluded. This design, with such assistance as he could procure from members of the Penna. Abolition, and Penna. Anti-Slavery Societies, he pursued with great energy. It was firmly resisted, however, by the Board of Managers, who had charge of the old institution; but so many were the appeals made to them in behalf of the most neglected class of the community, that they were induced—as a compromise, doubtless, with their consciences—to take measures for the establishment of a separate House for colored people only. The result has been the erection of an edifice, the cost of which, when finished, it is computed will be about \$50,000, and which is now nearly ready to be occupied. Strongly as abolitionists must condemn the spirit of caste in which the institution is founded, they nevertheless hail it as at least an approximation to justice, and as an indication of a more humane feeling beginning to prevail in the community.

As another evidence of advancement on this subject, may be mentioned the manifestations of a growing disposition on the part of the community to restore to the colored people the right of suffrage. A committee appointed by a convention of our disfranchised fellow citizens, held at Harrisburg last winter, for the purpose of concerting measures for the recovery of their lost rights, waited on the Governor of the State, to invoke his aid in their efforts. The Governor received them courteously, assured them of his sympathy in their object, and promised that if an opportunity of aiding them should offer, his assistance should not be withheld. It is also worthy of note that a motion made in the Senate last winter to change the Constitution of the State so as to give to all citizens, duly qualified, the right of suffrage, without regard to complexion, received the support of more than a third of the members present. The vote stood—10 yeas to 18 nays. This, in the most conservative branch of the legislature, is a highly encouraging beginning, and warrants the expectation that a little perseverance on the part of those who have taken the matter in hand will secure a successful end.

It is usual on occasions like this, when summing up the evidences of public sentiment to include the testimony of the pulpit. If we had nothing else to appeal to, however, in proof of our progress, our report, we fear, would not be very encouraging. The most that can be said of our clergy and churches, as a body—if this be saying anything—is that they are not retrograding. Possibly they may be slowly on the advance. The idea that they are, finds some support in the fact they no longer publicly and openly advocate slavery. A few years ago the most ingenious arguments in support of the Bible authority for slavery, that were framed, came from our ministers, and were advanced boldly in our pulpits and religious newspapers, and in the resolutions of our ecclesiastical meetings. Now there are few clergymen who are willing to be recognized as the apologists for slavery, and if there be any newspapers that will consent to take this responsibility, it is such only as the so-called Christian Observer, which circulates largely among the slaveholders of the South. But the testimony, as we have said, is rather doubtful. It is of a negative character. The most that can be said of them—with a few honorable exceptions—is that they are not the open advocates and apologists of slavery.

THE CUBA CRUSADE.—The sergeant-major of the late famous army of invasion which rendezvoused at Round Island, has undertaken to explain to the editor of the St. Louis Republican, the plan and object of the expedition. The men, he states, were to have been shipped to the Island of Lopez to be drilled and armed. The expedition had been in contemplation for many years, and the funds for its support had been accumulated by annual donations from the planters of Cuba, and were deposited in New York, subject to the order of Gen. Lopez, the general manager of the expedition. Its object was the establishment of a Republican government in Cuba. For the present the expedition has been abandoned, but Colonel White and Biscoe, the leaders, entertained no doubt as to its ultimate success.

Slavery as it is.

From the Louisville Examiner.

As an illustration of one of the phases in which negro slavery presents itself to a professing Christian people, we would ask attention to a few statements of facts, as taken from one of our daily papers.

In the "Louisville Democrat" of 28th December last, we find this paragraph, under the head of Police reports:

"A negro was arraigned on the charge of stealing clothes from the store of B. B. Anderson & Co."

"The Judge asked where were the articles stolen?"

"The Marshall said the gentlemen had retained them, and did not come into court to prosecute."

"His Honor directed the Police officers to bring into court all articles found in the possession of thieves—as it was the only means by which they could be induced to come forward and prosecute. In the present case he ordered the negro to be discharged—remarking to the officers, that when they found a negro pilfering, to take him out and give him just as many as he could well bear, and not bring him before the court."

Now, if this direction of the Hon. Judge to the Police officers of this city is the *law of slavery*, (and we have no reason to suppose that it is not) what security has the negro against unjust violence? The Police officers are the accusers, witnesses, judge and executioners, with no limit to the punishment they may see fit to inflict, except the *capability of the negro to bear it*. Nay, more: suppose the officer under the influence of those passions to which we are all liable, should "give the negro rather more than he could well bear," and death should follow as the consequence, by what law could you punish the officer? The crime (if it be a crime under the instructions of the Hon. Police Judge), could only be denominated "a mistake as to the capability of the negro to bear a whipping."

Now, we do not say that this state of things is unnecessary and wrong, if slavery be right; for long-continued slavery may have made the negro so ignorant, degraded and brutish as to render it necessary that he should be summarily punished without a form of trial. The negro, we suppose, furnishes no exception to the old adage, "treat a man like a dog, and he will become a dog?" but we beg leave to suggest to those of our fellow-citizens, who regard these unfortunate creatures as endowed with the feelings and failings of our common humanity, whether it becomes us, as an honorable, high-minded, and Christian people, to punish them for the legitimate consequences of our own conduct. Surely, it were the wiser policy to labor diligently, and earnestly for the removal of an evil which creates a necessity for such manifest injustice.

As a further illustration of the nature of Slavery, as it must necessarily exist, if it exist at all, we give another statement of fact taken from one of our daily papers. In the Courier of October 5th, we find this statement:

"NEGRO MAN SHOT.—A negro man belonging to Howard Christy, Esq., was shot about 8 or 9 o'clock on Wednesday night, on Pearl street, near Walnut, by Mr. Wm. Forwood. Mr. Forwood saw the man steal a saddle, from a horse opposite his house, and on attempting to arrest him he resisted, and while endeavoring to escape, Mr. F. shot and wounded him. On the matter being represented to Judge Joyce, of the Police Court, he refused to take cognizance of the case. We were told last night that the ball passed entirely through the body of the negro man, and that he was not expected to live."

And on the succeeding day the following appears in the same paper:

"The negro man who was shot by young Mr. Forwood, on Wednesday night last, died yesterday morning."

Mr. Forwood is well known as one of our most respectable citizens, and is an active, and intelligent member of the Baptist church. We suppose he acted in this matter in conformity with what he considered to be his duty, as he voluntarily came into court the next morning, and submitted himself to the examination of the lawal authorities.

The Judge it would seem refused to take cognizance of the case, and here, so far as anything has been made public, the matter is at an end.

Now, we seriously submit the question to those of our fellow citizens who recognize the negro as a human being, subject to all the frailties and sins of our common humanity; redeemed by the blood of a common Savior, accountable to a common Father, and to be judged at the same solemn judgment seat, whether this state of things is right; and whether it is the proper vocation of *Christian Ministers*, to labor heart and hand for the perpetration of a system that renders it necessary for negroes to be thus treated.

Is there not something singularly absurd in the *species of christianity* which professes to recognize the negro as a brother, and yet in many respects treats him like a horse or a dog? and can there possibly be sincerity in the prayer which is so often offered by slavery-defending christians in the presence of whites and blacks, commencing with these words of touching simplicity and fearful sublimity, "OUR FATHER WHICH ART IN HEAVEN," &c.

CUSTOMS OF THE "CHIVALRY."—A correspondent of the *Herold*, writing from Brandywine, Delaware, says they have a curious, old-fashioned custom in that State, "that for certain offences, women shall be stripped and tied to a post and publicly whipped." Yes, whipped, or rather lashed, until the blood flows down their backs! "Think of that, will you, in this age and country." The letter-writer must be of the freshest importation not to know that this is one of the most cherished reserved rights of the chivalric people of one-half the Union.—*Nat. A. S. Standard.*

Dangers of Slavery.

Southern Slaveholders and their Northern apologists are continually harping about the blessings of Slavery, as exhibited in the happy and contented condition of the slaves; their masters, and the perfect security the latter feel while surrounded by their patriarchal institution. These tales, however, are intended for Northern ears; and quite another phase is assumed when slaveholders come to reason among themselves about what pertains to their present peace and security.—Witness the following article from a late Mississippi paper. What a picture does it present of Slaveholding life!

From the Canton (Miss.) Creole.

PATROLS.—Permit me, through the medium of the Creole, to call the attention of our Hon. Police Court to the subject of *patrols* in our county. At this time—when there is such alarming agitation on the slave question—every prudent measure that will contribute to our internal quiet, should be adopted. That an efficient system of patrols will do this, I imagine few will question.

The fearful agitation now threatening the Union on the slave question, should be sufficient cause for the utmost vigilance on our part. Add to this the more alarming fact of the growing insubordination among the slaves in the South, and it appears to me as criminal in us to neglect any—even the least—measure of security.

I am aware that there are some who oppose any system of patrol, on the ground that it is the duty of every man to patrol his own premises; and in a community of large plantations, this plan may be, for there the owners are under the two-fold obligation of economy and interest to keep strict watch. But those who own but few slaves are not under the same necessity, and, indeed, cannot afford to "mount guard." The result is, that after nightfall, slaves in the country are literally "at large," and no more called for by their owners until the next day's work commences. What better opportunity could be asked for organizing a deadly plot? This country has probably never been free from the presence of abolition incendiaries and emissaries, and but few such are required to corrupt the whole slave population. And probably at no time in our history has so many suspicious vagrant characters been observed among us within the last twelve or eighteen months. The late startling case in South Carolina affords a fresh demonstration of their efforts.

Looking at all these facts, it seems to me strange that there is such general apathy in the public mind on this subject. Having every civilized nation on the earth clamoring against our peculiar institution, and more than half our own citizens denouncing it as a "great moral and political evil," we should feel that we slumber on a volcano when we are careless on this subject.

The history of our country will show that every insurrection among the slaves, from that of 1795 on the coast of Louisiana, to that of 1835 in Madison county, has occurred at a time when there was the most profound security, to all appearance. Altho' no record is made of the fact, I have no doubt but it is equally true, that immediately prior to each, there was no patrol organization, or, if any, a very inefficient system. Many citizens of this county can remember that in '34 and '35 there was scarcely such a thing known as a patrol in the country, until the people were aroused to a sense of their danger by accident only, in time to save themselves from massacre.

Scarcely a week passes now but some later evidence of the insubordination among the slaves occurs in our State. Where is to be the end of this, without some system to force order among them? I see none more probable than another outbreak accomplishing the death of thousands of our citizens, and desolating the country.

But I have already said more than there is any necessity for, perhaps, as my object is only to call the attention of our worthy policemen to the subject, believing they will give it the attention due to its importance, when consulting the

AMERICAN WOMEN.

The deaf and dumb indifference of the great mass of American women to the crying wrongs of the slave, is one of the strangest problems of the times. We cannot solve it at all to our satisfaction. Women are either wholly or measurably clear of some of the most potent influences that keep men in the wrong—that is certain. The vile lust of office—the use of, and traffic in, intoxicating liquors—the thousand dishonest means—employed in the acquisition of wealth—these things, we say, are mostly confined to the masculine gender; and of the stupid ignorance, the foolish pride, and the miserable prejudice that deform and disgrace humanity, a full share falls to the male side. Add to this, that women are always conceded to have quicker and deeper sympathies than men—and we cannot explain the almost universal indifference manifested by the former, in regard to the millions of slaves in our land. We believe the women alone, if they would but arouse and wield it, possess the power to kill War, Slavery and Intemperance. Why will they not exercise it?

As to the Peace Question—can any one, with a single ray of Christian light in his bosom, doubt the atrocious wickedness of War? or that every one should promptly aid the noble efforts that are making for its total suppression? What sort of *Christianity* is that, which will do nothing to rid the earth of the fiendish scourge of war?—nay, which gravely votes for its infliction, prays for its success, and applauds and exalts the great murderers of their race! Heaven speed the day when this base imposture shall be no more known among men.—*Herkimer Freeman.*

Fruits of the Anti-Slavery Agitation.

From the Boston Republican.

To decide whether the Anti-slavery agitation here at the North has retarded or hastened emancipation, and of course our duty in relation to the whole subject, it is necessary to extend our view over the period of past thirty years, and compare the feelings and opinions both here and in the slave States on the slavery question, then and now. Has any change occurred in the views of prominent men, and of the masses, on the slave question, since 1830? If so, as I think will be admitted on all hands, both South and North, what is the primary or principal cause which has wrought this change? Let the facts answer.

In 1830, the Missouri controversy terminated in favor of the slave power. The North experienced, when on all hands was considered, a Waterloo defeat. The contest between slavery and freedom terminated—was abandoned on the part of the North, and given up as a hopeless controversy. Thereafter, it was generally conceded, that the slave power should have its own way in all things appertaining to slavery. Not a syllable of anti-slavery was publicly uttered, from one end of the country to the other. The whole question for more than ten years, was by tacit consent, left to the providence of God, and the chapter of accidents, so far as the North was concerned. The doom of slavery was considered fastened on the country, past all doubt. This was the faith of the nation till 1831, aye, and long after that.—What is the prevailing hope now, of the lovers of freedom, and the prevailing fear of the supporters of slavery? I need not say at this time: no intelligent man at the North doubts that slavery is doomed, and must ere long be abolished; nor is there any intelligent slaveholder at the South, whose absorbing fears do not point to the same result.—"As a man thinketh so is he"—and as a nation thinketh so, will its laws be. We know the thought of the nation up to 1836—and the signs of the present times leave but little doubt what its thought now is, or soon will be.

In 1831, emancipation was unthought of,—no one advocated it,—and whatever expectations were entertained, had passed quietly away and left no trace. How is it now?—Whig and Democrat, priest and politician, the doctors of divinity, and the model statesmen of the entire North, claim to be detectors of slavery, and lovers of emancipation; and however hypocritical may be the pretence of many of these dignitaries, yet the fact that their claims are put forth by the political and professional statesmen of the moral atmosphere. "Assume a virtue if you have it not," is an old adage, well understood by ambitious men.

Now, what has caused this revolution in public sentiment—driven the two political parties from their former positions, and bro't into action a third party, which holds the balance of power, and places public men and parties under a sufficient bond for good behavior? Are we indebted to Henry Clay in this matter, the author of the Missouri compromise? The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate. Nor has the church or political parties been instrumental in causing this change in public sentiment; but on the contrary, politicians and sectarians of every hue and grade, have uniformly striven to quell and put back this rising spirit of anti-slavery among the people. No—none of these can honestly be laid the responsibility of the prevalence of an anti-slavery feeling and action throughout this land; but to those *impracticable*, outspoken anti-slavery men, who first raised the standard of immediate emancipation,—the duty of the slaveholder, and the right of the slave.

To those "gentlemen of ease" who make speeches in Faneuil Hall and the Tabernacle; and might easily no doubt it was to make speeches in the face of furious mobs, thirsting for the speaker's blood, and under the ban of social degradation, as was the case throughout the free States in 1835 and 1836. And the means were the unvarnished declaration, that slaveholding was sinful, and slaveholders and abettors were culpable sinners.

W. I. EMANCIPATION.—As Christianity is higher than Hellenism—as Christ is higher than murderous Mars—so is the serene glory of that achievement of peaceful legislation higher than any glory of battle. Waterloo and Buena Vista may be forgotten, or may live only as offensive landmarks of a barbarous civilization; but that act of Justice and Benevolence can never pass from the grateful recollection of mankind. Nor can it stand alone. It is the harbinger of those great days of the Future, destined to be emblazoned by the victories of peace.

Monarchical England, with the Act of Emancipation in her hands, points the way for republican America to follow. May God give us strength for the high endeavor!—CHARLES SUMNER.

The recent intelligence from California clearly shows that the slaveholders and their agents are controlling affairs there. Dr. Gwynn, formerly a member of Congress from Mississippi, Thomas Butler King of Georgia, Gov. Boggs of Missouri, Botts of Virginia, and others from the slave States, seem to have the control of the Convention. While the young enterprising men of New England are flocking there by thousands to reap a golden harvest, slaveholders are flocking there to control the Legislation and fill the offices of that young territory that will soon be asking admission into the sisterhood of States. The slaveholding aristocracy govern the country. When will the people see it and overthrow the oligarchy?—*Boston Republican.*

Delinquencies of the Clergy.

From the True Democrat.

We reverence the man of God who proves the holiness of his calling by a simple, yet honest discharge of all his duties.

There is eloquence in the voice of a minister; it falls like sweet music on the ear when it goeth up in prayer, or swells like a terrible blast as it lays bare the heart of the sinner; yet there is deeper eloquence still in his life. *That speaks to the soul, as words wrapped in fire, fail to do.* It is the crowning beauty of goodness. Men gaze upon it, speak of it, and follow it, as heaven-inspired, even while clad in earth's vesture.

Learning possesses not necessarily this holy life; nor genius; nor yet the gift to move men to tears, or to drive them from the ways of sin. Nor is poverty, or ignorance, or half lettered philosophy because unimpaired, deprived of it. The holy life seems to be part and parcel of the character of some human beings—to grow up with them; and to make self-sacrifice, endurance, disinterestedness, and truthfulness, the essence of their spirit. And when they go out among their fellows, they act so directly and simply—speak on all subjects with so much quiet beauty, honesty and force, that they who are near them cannot help listening to their counsels, and, while listening, resolving to obey them.—But it is rare—oh how rare!—to witness this holy life in sacred places—to see God's sons thus true to duty. And why is it so? Because they do not speak the truth that is in them, as they see it and feel it.—And when this is so, the world knows by instinct that they do not. And therein ministers fail and do irreparable injury to the cause of religion itself; for although large congregations support them—though they are eloquent—though they are influential and considered popular, yet they have no fervor of soul—none of that sacred union which nurtures spiritual life, and which can only inspire those whom they can instruct.

The Master came, a peasant from a hamlet among the wilds of Galilee, and went about doing good. He counted no earthly power. He bowed before no human prejudice. He neither paused to enquire what the Hebrew world said or wiled. He obeyed the voice of the Father within him, and as he taught on the hill-side or mingled with the crowd on the beach of the lake, or stood up a teacher in the lone places or thronged markets, did that which bade him do. He his followers likewise? Dure they in distant approach to the majesty of his divine goodness, speak fearlessly to the powerful, and as fearlessly for the poor and suffering? Alas! alas! too cringe before authority, who are bound by fetters of selfishness and of fear, when they should wear only the bright badge of freedom. Sabbath days come and go as of old; appointed occasions exist; opportunities present themselves without end; yet the majority of the ministers of the gospel have no plea to enter in behalf of the bond—no power to make for their poor kindred in blood and color—no demonstration to offer against that slavery which dooms both to a hopeless degradation.

We ask not that this subject shall be made a perpetual theme of pulpit discourse; we do not desire that it shall be *thrust* before the public; but there are times—fit hours—when ministers might enforce the new commandment which our Savior gave, and be asserters of the Right, and defenders of the downtrodden.

Rev. Jarvis C. Bacon, indicted in Grayson Co., Va., for the crime of lending Frederick Douglass' Narrative and an Anti-Slavery Sermon, has been tried and acquitted. He acknowledged the circulation of the books, but denied that they were incendiary. The Judge was greatly surprised at the verdict, and after his full acquittal, required him to give \$1000 bonds for his good behavior for twelve months. He was also bound over on two indictments in \$200 each, for violating this law of the Christian and republican State of Virginia, viz: "Any free person, who, by speaking or writing, shall maintain that owners have no right of property in their slaves, shall be deemed guilty of misdemeanor, and shall be punished by confinement in jail not more than one year, and be fined not exceeding five hundred dollars."

Who is Responsible?—The following advertisement appears in the National Intelligencer, Washington, which publishes the official correspondence of our Government, by authority:

"PUBLIC SALE OF A NEGRO WOMAN.—On Tuesday next, the 25th instant, at the public jail in this city, at 12 M., will be sold to the highest bidder for cash, a Negro Woman, about 22 years of age, named Jane."

"Sept. 20. C. W. BOTTLER, Agent."

The jail at which this woman was advertised to be sold, is owned and offered by our Government. Who then will say that the people of the United States are not individually and collectively responsible for all the transactions done there by the authority of our laws? Or, if the people are not responsible, where rests the responsibility?

STRENGTH OF EMANCIPATION.—From the careful examination of the returns of our late election in Kentucky, as published in the last number of the *Commonwealth*, we learn that in twenty-four counties and the city of Louisville, Emancipation candidates for Convention were run, and these received 10,102 votes. Excluding Louisville, the vote averaged 347 to the county, and we believe that upon a fair test the strength of this question would be found to exceed this; but upon this data there would be shown over 35,000 Emancipation votes now in Kentucky.

In view of such evidences of the strength of Emancipation sentiment in the State, we think the Convention will hardly ven to extend the tenure of slavery.—*Louis le Examiner.*

THE ANTI-SLAVERY BUGLE.

Abolitionists and Land Reformers.

From the Anti-Slavery Standard.

Every now and then we see it asserted that the system of chattel-slavery at the South is no worse than that of wages-slavery at the North, and that land monopoly is at the bottom of the evil. The apostles of this gospel are not content with the simple preaching of their doctrine, but pepper their discourses with intertextual allusions to the Abolitionists. We confess that we can see no logical continuity here, any more than in Chas. Lamb's famous case of the turnip crop and the boiled shoulders of mutton. If wages-slavery were the worst of the two, the Abolitionists would not be guilty of making it so, nor does it follow that chattel-slavery is not bad enough because it is not so bad as something else. But it is the fashion for every one who has a panacea for our social evils, to head their advertisements with a *Beware of Quacks!*

The Abolitionists do not profess to have found any panacea. One particular evil has presented itself prominently to their minds, and they set to work to eradicate it. For so it is that by its own effective actions each mode of reform takes up the minute that belongs to it and are suited to carry it on, and leaves all the rest. We smile sometimes when we see an honest person stumbling over the Lazarus lying on his own doorstep, in his hurry to drop in his mite for another Lazarus at the antipodes. But mean while, perhaps, another sympathy is making its way over from the antipodes under precisely similar circumstances. It is not till we have reached the highest class in the school of life that we learn the great lesson that Nature is wiser than we. Nor are we satisfied that the walls of limitation which she has built up around us have any solidity, till we have knocked our heads against them all. And then, perhaps, we spend the rest of our days rubbing our sore noses. No doubt the ravens which supplied Elijah left some poor fellow bewailing the loss of his dinner, and wishing for bow and arrow to make instant examples of those thieving birds. Let us endeavor, brother land-reformer, not only to be satisfied, but even to be thankful for each other, and go about our respective works with a better heart. Perhaps we Abolitionists have but one idea, but that is no reason why you should endeavor to take away from us the one idea that we have. Concede, for the argument's sake, that you are in the same predicament, and suppose we should try the experiment of clubbing our two ideas for the benefit of those that have none. Here would be practical Association. We are not entirely prepared to grant that the Abolitionists are totally depraved, for we have never yet found a man without some good in him, no, not even a doghouse.

Suppose there is no adequate help for us but in a thorough social re-organization, yet we must remember that the first thing needed is to conquer the stupid body. Politely he is sick at all. Or rather, perhaps, we must begin by waking him up to make him capable of conviction. Once waked and convinced, it will be for the patient himself to choose between our respective paths. We confess that the arguments of the anti-land-monopolists are entirely conclusive, and we admit the great importance (especially in our new and yet not fully peopled country) of beginning rightly. But after all, if the remedy is no more than a change of the comprehensive kind before spoken of, it may be questioned whether the scheme of either the land-reformer or the Abolitionist alone will be sufficient.

On the whole we think it wise for each man to put his hand strenuously to that work which has for him the strongest attraction. We may then be sure that we are all working together for good. Let us take courage, and be thankful that the good Father has ransomed ready for every Eliphaz perishing in the wilderness. We will not complain that they are not all detailed for the particular services which we think most important, and surely we will not shoot poisoned arrows at the divinely-commissioned birds flying with the bread of life in any direction. Or, suppose the ravens fall to quarreling with hawk and claw among themselves, what becomes of the bread, and, worse yet, of the Eliphaz?

We do not see how any advantage is to spring from disputes as to whether this or that injurious system is entitled to an evil pre-eminence, but we are not to suppose as granting that chattel-slavery is not worse than wages-slavery. It is one of those assertions which recoil disastrously upon those who make them. Opinion resembles a pendulum in this, that it swings as far back beyond the gravitating point on one side, as it has been forced beyond it on the other. And here the parallel unfortunately too often ends. For, having an inward facility of resistance, it ceases to oscillate and remains obstinately fixed in its retrograde position.

This matter of comparative miseries is hardly one to be settled by argument. Our human instincts decide it for us at once, and without appeal. We do not believe that there is a hired laborer (man or woman) in America who would exchange conditions with the fattest and sleekest slave in the South, not even though it were to be owned by Henry Clay or General Taylor himself. Were the question one solely of physical well being, it would not bear argument for a moment. The Southern Quarterly Review estimates the annual expense of a plantation slave at thirty-five dollars a year, or less than ten cents a day.

But it is not a question of mere bodily comfort. The condition of the hired laborer everywhere is one which admits of exceptions in favor of superior energy and intelligence. That of the slave knows no exception, but crushes all to one dead level of stupid animality or sullen despair. The slave has no hope but that weary northward flight, the bloods and the worse than bloods of his heels, and that horrible distrust of every human being in his heart. And at the very outset we are met by this great distinction of comparative miseries which makes the poor runaway an object of suspicion south of Mason and Dixon's line, and of life-long contumely North of it.

Nor is it only in the condition of the slave that the Abolitionist finds an imperative reason for combating the atrocious system of which he is the victim. Slavery has paralyzed these five insensate and enervated of our Republic which should have rendered it not only the example but the protector and defender of freedom all over the world. It has corrupted the integrity of our public men and made them as statesmen only not preachers to each other. Worse than this, it has corrupted the foundations of our humanity itself, and made things customary with us which ought to thrill us with indignation and horror.

Allow that by freeing the slave you only raise him to the ownership of himself, and that this in the present condition of society is a losing species of property. But you also do more. The same blow which strikes off the fetters of the slave, makes our public men (the exemplars and moulds of our youth) also owners of themselves, nay, to a greater or less degree, liberates every one. Then you and I and all of us rise up. If it be said that Slavery is only one pustule indicating the presence of disease in the whole social system, we are not concerned to deny it. Only, let not this be an argument for apathy, for letting alone, or for so generalizing and dissipating the efforts of reform that they fail of reaching particular evils.

We have great doubts of the possibility of arousing a community to the wickedness of monopolizing land, who feel no sting of conscience at monopolizing man. We do not believe that a man can be convinced of the sinfulness of paying small wages, while he is allowed to retain his belief in the rightfulness of paying none at all. In short, we do not feel entirely convinced that it is best to put the ear before the horse. At the same time we are willing to grant the perfect right of our neighbor to do so, if he find it profitable.

It is best to proceed gradually with the poor old world and satisfy it of its miserable condition by degrees. Let us assault (at least, let those of us who feel it a duty) the largest sins first, for we may be sure that if one evil brings seven others in with him, he takes at least as many out. At present there are so many kind friends speaking at once, and dividing their benevolence between recommending their own particular pills and charging each other with the intention to poison, that the world seems really in danger of a serious relapse. There is nothing to be eaten, drunk, or avoided, but some one has found in it the root of all evil, and amid so much confusion of Indian Doctors, Vegetable Doctors, Cold and Hot Water Doctors, and what not, this generation feels inclined to go on in the old way as its elders had done before it. Meanwhile the rightfulness of our own opinions and measures in no wise depends upon the wrongfulness of those of anybody else, nor has any natural consequence to follow. The first thing is to know our own business and the next to mind it. We think that the Abolitionists are laboring in their proper vocation, and are happy to think that there are others doing the same.—J. R. L.

From the Louisville Examiner.

Shall the Discussion go on?

By all means. Discussion is all that is needed to secure the final triumph of Emancipation. "Discussion all that is needed," exclaims one, "why I thought that action was needed." Well, dear sir, discussion is action, and a most powerful kind of action. It is the action of men's minds and hearts, and that is the action which slavery has most occasion to dread, and emancipation most occasion to desire. The friends of slavery are wise in frowning upon discussion. They know full well that the only safety of their beloved institution is in mental inaction and moral lethargy. Keep men from thinking and talking about slavery and its presence may not disturb them, but it then leads them to examine the subject and at once they become uneasy. They see that the subject will not be examined. The patriot, whose heart glows with love of liberty, finds it hard to reconcile republicanism with slavery. It seems to him somewhat strange for a man who loves his own freedom, to hold other men in bondage, and he cannot quite satisfy himself that a nation can take pride in its consistency, which waves with its right hand the banner of freedom over every foreign nation struggling for its rights, and with its left hand waves the dark flag of slavery over three millions within its own borders. "Freedom abroad," slavery at home, are singular mottoes to be inscribed on a nation's banner.

The religious man, who aims to be guided by conscience and the word of God, finds it hard to reconcile Christianity with slavery. That very plain, yet comprehensive rule about "doing unto others as he would have them to do unto him" troubles him a little. He cannot easily convince himself that the negroes are beyond that golden rule, and he is very sure that, if he were in their place, he should not understand that rule as requiring him to be kept in bondage, ignorance and degradation. Thus class after class of men become dissatisfied with slavery as soon as they are led to examine it fairly. They see that it will not bear examination; that the more deeply it is probed the more unsound it proves. It was well said by a pro-slavery man, indignantly of Lexington, now a resident of Louisville, when talking with an emancipationist, "I will not discuss the matter with you; we pro-slavery folks have to go it blind." Let there be a general and thorough discussion, and men will not be able "to go it blind," and not being able "to go it blind," they will be very apt not "to go it" at all. Let the subject be discussed, and men will think rightly and feel rightly, and thus thinking and feeling they will be at no loss in acting rightly. Right action follows right thinking as surely as night follows day.

THE TIME OF EDUCATION is still setting very strongly towards California. The steamship Alabama sailed from New Orleans for Chicago on the 14th ult. with a large number of passengers. In the list of passengers published in the N. Orleans papers, we perceive that some were accompanied by as many as four servants, while others took only one or two. We suppose that the proper rendering of the word *servants* in this connection is SLAVES. On the 23d and 24th two brig, one ship and one schooner sailed from Boston for San Francisco via Cape Horn, and one brig and one ship from Fall River. Accounts are almost daily received from parties of emigrants, overland to the gold regions.

A letter from Santa Fe, Aug. 15, in the Fort Smith Herald, says:

"Capt. Gillespie's company from New York, with oxen, did very badly. Their oxen died—their wagons were scattered, and were out of provisions."

A letter dated Fort Laramie, August 26th, says that the health of that post is excellent, game abundant, and fine water is obtained by digging a few feet from the Laramie. The last of the California emigrants passed that post on the day previous, in hopes of reaching the gold placers before the setting in of the winter.

Trains of Mormons continued to pass the fort on their way to the State of Deseret. Quite a number of California emigrants will be in winter in Deseret. The Indians in the neighborhood of the fort were quiet, and occasionally visited it.—Burris's Christ. C.

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Burke.

Salem, Ohio, November 10, 1849.

Kentucky Convention.

An earnest, and it is to be hoped, a profitable discussion has been going on in the Convention now in session to amend the Constitution of Kentucky. Though, as has already been stated, not a single Emancipation candidate was elected, yet there is much difference of opinion, even among the slaveholders who compose that Convention. Much has been said concerning Slavery as well in its moral as in its political bearings. Though all the members, we believe are slaveholders, many of them admit that Slavery is, in itself, an evil—an outrage upon humanity. Others contend that the system is not immoral—that it is in accordance with the highest right, and calculated to promote the best interests both of master and slave. These, of course, quote Scripture in proof of the divinity of the peculiar institution. All, however, seem to agree that, at present, nothing should be done towards ridding their State of the vile system of human bondage.

On the 10th of October, Mr. Grey submitted a proposition that the Article of the Constitution relating to slavery should never be changed unless by a vote of "two-thirds of each House of the Legislature at two successive sessions, and by a vote of two-thirds of the people at two successive elections." This would virtually place the amendment of the Constitution, in this respect, beyond the power of the people.

A series of provisions was also presented by the Committee on the revision of the Constitution, relative to slavery, to the following effect:

That the General Assembly shall have no power to emancipate the slaves without the consent of their owners; and that masters shall be prohibited from emancipating their slaves, unless they make provision for their removal from the State, and against their return.

That power shall be granted to the Legislature to prevent the importation of slaves into the State, and to provide for the removal of the free colored population; and that the Legislature shall be required to pass laws making it felony, punishable by penitentiary, for any free colored person to emigrate into the State, or for any emancipated slave to remain within its jurisdiction.

Mr. Turner submitted a proposition to prohibit in the Constitution the importation of slaves, as merchandise. Mr. Turner, slaveholder as he is, sees in the signs of the times the certainty that slavery in Kentucky cannot exist forever, and appears desirous that the number of its victims shall henceforth diminish rather than increase.

"There is about sixty-one millions of dollars' worth of slave property in Kentucky, which produces less than three per cent. profit on the capital invested, or about half as much as the moneyed capital would yield. But suppose the net profit to be three per cent, it is a proposition that is susceptible of demonstration, that it is not our interest to increase this property. I have made a little calculation, which I will submit to the Committee; and I believe, if there be any error in it, it will be found on the side of making slave labor more valuable than it really is; and by that calculation, I cannot make the profit to be more than three per cent."

"Well, then, in a pecuniary point of view, as a mere calculation of dollars and cents, if I am right in my estimate, it is not our interest to invest more capital in slave property. It is against the interest of the Commonwealth to do it; manifestly so, if I am right, or anywhere near right."

After arguing at considerable length that slave property must long become even less profitable than at present, Mr. Turner says:

"Now, I make use of one observation which, probably, some gentlemen may take exception to. I say, there is no man living, that sees in the hand of Providence what I see, that does not perceive that there is a power at work above us that will prevail, even in Virginia, Maryland, and Kentucky. Yes, there is a power at work which is above all human power, and one which we cannot resist."

"I do not say that I desire this; but that it is coming—that it is as steadily marching upon us as we are marching forward to the grave, and that we do not know when it will come is perfectly certain, from the evidence around us; and should we go on investing our capital in this property, we shall find this to be the case. Why, sir, in the State of Maryland, there is already a great diminution in the value of old kind of property. I do not say that there is a positive diminution in the State of Virginia, but it seems to increase to the extent that it did formerly. The shadow upon the sun-dial is advancing sufficiently to show that this is not growing or increasing in that State; at all events, that the increase is not so great as in times past. And the same thing is already commenced in Kentucky; and this proceeds from the power which we cannot resist. We may tie it up—I desire that it should be restricted by whatever legislation we may adopt upon that subject—but when the Deity has sent forth his first that this institution is to cease, it will cease, and no human effort can arrest it."

The slave trade between the States he declares to be no better than the Foreign Slave Trade, in relation to which he says:

"The whole civilized world has turned its back upon the African slave trade; even Portugal is now coming into civilization and Christianity upon this subject, if I may be allowed the expression; she is placing herself by the side of every great nation of the earth. And what is there in the African slave trade that is worse than to go into another State and to bring slaves from thence, tearing mothers from their children, separating husbands from their wives, without any ounce charged against them; driving them in chains, as if they were beasts of prey; is it not a scene that human nature revolts at? Is it not a scene that no man, unless he is determined to engage in this traffic, can look upon without feelings deep and powerful? But what is there in the African slave trade which makes it more inexcusable? There, by the laws of war, as practiced among those barbarians, prisoners are brought in and sold as slaves. Well, the captor has a right to the life of his prisoner, according to their laws of war-fare. He may kill him if he pleases. I am no apologist for this; but it is inflicting upon him a weaker punishment. There is suffering, to be sure, upon the passage; and there is suffering experienced by those whom we send out to Africa, but when they arrive here they get the benefit of civilization, and are placed in a more elevated scene than they occupied before. But nearly all of Christendom—and the residue is coming in—have denounced this traffic, and put those who are engaged in it upon a footing with those who are guilty of the worst crimes that can be committed against humanity. They refuse them an honorable death, but hang them as robbers and pirates, and the committers of high treason."

These sentiments, coming after his statement that most of the slave States depend upon negro raising and selling as a means of living, and that negroes are their "staple production in reality," must have been regarded by some of the members as a little fanciful!

Some of the members expressed the opinion that there was a great difference between the Domestic and Foreign slave trade, but found it difficult to point it out.

Mr. Clarke was in favor of allowing citizens to buy slaves and bring them into the State.—He took the responsibility of expressing the following sentiment:

"I am not unwilling to declare here, before the State and the world, my belief that slavery, as it exists in the slave States of this Union, is a system of oppression and wickedness so appalling as American slavery. But admitting that to be Christians, it is not our duty to bear witness against their sin, and to have no fellowship with it? We feel that the time has come, when, as a Synod, we must express our utter abhorrence of Slavery and practically separate from it. We are sincerely attached to the General Assembly of the Presbyterian Church. We wish and hope to continue our connection with it; and with it to employ whatever influence we have, to remove all scandals and offences, and to perfect the beauty and the strength of our beloved Zion. We cannot think, however, of such a protracted continuance of our connection with slavish ministers or churches, and individuals who have implied a countenance at the sin of voluntary slaveholding; and we, therefore, feel constrained to urge on the General Assembly the adoption of such measures as will amount to a full disavowal of all fellowship with the voluntary holding of men as property."

This nonsense about the "legal relation" is put forth as gravely as if it had never been proved to be nothing but cant and twaddle. Mark also how coolly these reverend divines can talk about their undivided relations to a Church which sets the seal of sanctity upon the "sum of all villainies"! Poor innocent souls!—they can't think of a protracted approval of an institution which makes merchandise of human beings, and they mean to stick to it for the present, and to cheat their followers as long as possible with unmeaning professions. The same influence which exerts from them this reluctant and inadequate testimony will soon compel them, from very shame, to do something for Humanity and Freedom.

Coming to Repentance.

Daniel Parker, writing from Clermont Co. to the Practical Christian, gives the following illustrations of the progress of truth and the power of conscience:

"I still continue to preach and lecture, though I do not travel so much as formerly, being not quite as able to undergo fatigue as in my more youthful days. Many years were then spent in 'casting bread upon the waters,' which begins now to come back to me in my old age. Then I was threatened by mobs; now, many of the same persons, who knew not what they did (and whom I forgive,) are willing to acknowledge me as a pioneer for good. I will give you two instances. Some time ago in Cincinnati, while passing along the side-walk, I saw a large group in the market place listening to an eloquent Irishman, who was delivering a temperance lecture. He recognized me in the crowd, and invited me to the stand. I accepted, and commenced a short address by expressing my gratification at seeing the speaker who preceded me so worthily engaged, as I knew him to have been a violent opposer in former days, when I was threatened in his own neighborhood with rotten eggs. He then made a public confession, in a second address, and wound up with a little more Irish blarney than I cared for.

The other instance was this: A friend asked me the other day if I knew who cut my bridge when I delivered an anti-slavery lecture a number of years ago in Whitaker's school-house, causing me to walk part of the way home. I replied in the negative. Well, said he, W. A. confessed to me some time since that he did it, and had suffered so much in his mind on the account, that he intended coming to my house some eight or ten miles, to make confession. I have not seen him here, however, but am glad that he has seen his folly and professed the religion of Christ. Men may try to stave off the roaches of conscience, but it will execute its office. If we cannot forget past injuries, it is our duty to forgive those who commit them."

THE COLONIZATION IDEA.—The Carolina Republican has expressed in the following paragraph the idea which lies at the basis of the scheme of African Colonization, and which that institution is so well calculated to foster. Its savoring comparison, moreover, illustrates the genuine spirit of Slavery, as well as the decency of its supporters:

"The truth is, no two distinct races of people can occupy the same country upon terms of equality, without producing loathing and disgust on the one side, and the most deadly hate on the other. A rabbit and a skunk cannot comfortably occupy the same hole; nor can two distinct races of mankind enjoy the same political privileges while dwelling together, untroubled by the malignant, which, as regards the whites and negroes, is too revolting to contemplate. Nothing but the domestic institution of servitude in the South, renders the existence of the African race at all supportable in the United States."

WOMEN IN CALIFORNIA.—The Alta Californian says, that in the month ending Aug. 20th, 3996 males, and 87 females, arrived at that port by sea. This only gives a proportion of one in forty-three. Now that everything is settling down in San Francisco, and society is putting on the aspect of a number of smart, hand-some, educated girls could do so well. The gold finders want assistance in taking care of themselves and their money; and for this duty none are so fit as women.

They Feel the Pressure.

Not by the force of genuine piety within the Church, but by the pressure of opinion from without, ecclesiastical bodies are compelled to take some notice of the nation's pet sin, and to act in such a manner as to seem, to the eye of the careless observer, to be opposed to it. The Presbyterian Synod (New School) of the Western Reserve adopted at its late meeting the following Memorial to the General Assembly:

We distinguish between *voluntary* and *involuntary* slavery. We believe there are cases in which the legal relation between master and slave may exist, without guilt on the part of the master. If a person be compelled by the force of law and circumstances to sustain that relation, while at the same time he regards it as wrong, and he does what he can to rid himself of it, we have no disposition to deny him Christian or Ministerial fellowship. But very different is it with the voluntary slaveholder, who claims the right to hold property in man, and who endeavors to vindicate that right on the ground of law, expediency, and religion, and who is opposed to measures to emancipate slaves. We do not say that the latter class of slaveholders may not be Christians. We judge no man. What degree of prejudice, ignorance and wrong-doing—long cherished and confirmed by education and habit, may exist with Divine grace, we pretend not to determine. It is difficult, however, even for the charity that 'tho-peth for all things,' to believe that Christians, and especially Christian ministers, in this enlightened age, can cling to and attempt to sustain a system of oppression and wickedness so appalling as American slavery. But admitting that to be Christians, it is not our duty to bear witness against their sin, and to have no fellowship with it? We feel that the time has come, when, as a Synod, we must express our utter abhorrence of Slavery and practically separate from it. We are sincerely attached to the General Assembly of the Presbyterian Church. We wish and hope to continue our connection with it; and with it to employ whatever influence we have, to remove all scandals and offences, and to perfect the beauty and the strength of our beloved Zion. We cannot think, however, of such a protracted continuance of our connection with slavish ministers or churches, and individuals who have implied a countenance at the sin of voluntary slaveholding; and we, therefore, feel constrained to urge on the General Assembly the adoption of such measures as will amount to a full disavowal of all fellowship with the voluntary holding of men as property."

This nonsense about the "legal relation" is put forth as gravely as if it had never been proved to be nothing but cant and twaddle. Mark also how coolly these reverend divines can talk about their undivided relations to a Church which sets the seal of sanctity upon the "sum of all villainies"! Poor innocent souls!—they can't think of a protracted approval of an institution which makes merchandise of human beings, and they mean to stick to it for the present, and to cheat their followers as long as possible with unmeaning professions. The same influence which exerts from them this reluctant and inadequate testimony will soon compel them, from very shame, to do something for Humanity and Freedom.

S. M. Janney's Letter.

Owing to an oversight, the following note which should have accompanied the letter of S. M. Janney, published in last week's Bugle, was omitted. As it explains the motives which prompted him to the course he pursued in the Yearly Meeting, relative to J. A. Douglass, discourse, and to the Green Plain and Waterloo epistles, we think that justice to him requires that we should publish it, especially as it places his conduct in a light different from that in which many Friends in Ohio have heretofore regarded it.

Many who were present, and heard friend Janney express a desire that J. A. Douglass might not be interrupted in his remarks, supposed this desire to originate in a willingness on his part that as the meeting was a public one, any person who felt called upon to do so, should be allowed to speak the convictions of his mind, rather than from a desire merely to avoid a "scene of confusion." And in relation to his proposition, that the epistles referred to should be read, many Friends gave him credit for a desire—or at least a willingness—to listen to the honest sentiments and advice, even of persons who had adopted rules of discipline somewhat different from those which he might think the best; and not, as his notes implies, from a conviction that the reading of them would be a *loss of time*, that of two or three days unprofitable discussion.

His explanation does not, we confess, increase our former high opinion of friend Janney's liberality of spirit; though it will doubtless be satisfactory to many whose high opinion he values more than he does ours.—J. R. L.

From Friends' Weekly Intelligencer.

A paper has just been handed me containing an account of Ohio Yearly Meeting, held at Xenia, which appears to require some notice in order that Friends may know my true position with regard to that portion of the Society in Ohio who call themselves the reformers.

It is true that I did request that J. A. Douglass might be permitted to proceed, but as I was not until after he had been requested by some to sit down and by others to go on, when I relinquished a scene of confusion, and thought better to suffer than contend. His discourse at that time was begun in a most happy and manner by quoting an expression of Napoleon Bonaparte's, that "there is only a single sublime to the filiations," and the whole rest of his remarks was unsatisfactory to me. I expressed to him in a private interview my decided disapprobation of his course in being present, and asking an address, and in that Yearly Meeting. As to the epistles from the Congressional Friends, I thought it better under the circumstances to read them and take to action upon them, than to consume two or three days in unprofitable debates; but I stated distinctly as my view, that I could not with any advantage correspond with a body so divided as ours in its organization and mode of action.

I thought, as there was a considerable number of Friends there in favor of reading them, a refusal might increase the already painful state of excitement.

Those who are called reformers, really think, as some of them have said, that the Society of Friends is standing in the way of human progress, and that this is a radically defective view, my desire is that they may be left to liberty to do all the good they can; but after having set up a Society of their own, it is certainly very improper for them to claim a right to interfere with the disavowal of our actions. There are among them many who are highly esteemed, and I should we differ in our views I trust that I shall always treat them with courtesy and kindness.

Tenth Mo., 4th, 1849. S. M. JANNEY.

SOUTHERN COURTESY.—The Anti-Slavery Standard, alluding to the courtesy of Southern editors, as manifested by their replies to its request for an exchange, says:

One of these recollections of courtesy had certainly the charm of being pithy and to the point. We are sorry that our facile editor should refuse us a periodical sight of his incursions.

"You and your paper be damned!"

We have no clue to the authorship of this eloquent denunciation, but we have a fancy that it came from the editor of a religious paper, a people of that class are unconsciously fond of those sulphurous harangues, and it must have been a special relish to the author of this compact refutation of Abolitionism to encounter an adversary with whom no formalities need be observed, and who could be treated at once to the marrow of all theological controversy. We shall give the destiny which he recommends a proper amount of consideration. His including the Standard in the anathema would seem to indicate that he attributes a soul to it, which as newspapers go, may be reckoned no small accomplishment.

EPISTLES OF SLAVES.—The Baltimore Clipper says four or five valuable slave narratives, Col. Edward Lloyd and Mrs. Tigham of Loudoun county, escaped on Saturday night. A reward of \$1,000 is offered for the apprehension of two of them belonging to Col. Lloyd. Two others made their escape on Sunday night from the day-side of whom, however, were caught on Monday evening and lodged in Eastern jail. One of the runaways was a woman belonging to Col. John Tigham, of Queen Anne's county. The *Centinel* continues, in referring to the many escapes of slaves, says: "If something is not done, and that speedily too, there will be but few slaves remaining on the Eastern shore of Maryland in a few years. They are running off almost daily. Four sets of bills offering rewards for runaway negroes were posted by last week. Col. Edward Lloyd offers \$1,000 reward for the apprehension of two. James L. Bryan, Esq., offers \$500 for one. Charles Stevens, Esq., offers \$200 for one; and Messrs. James and Franklin Bright offer the same for another, belonging to the estate of their father."

THE MORMONS, who have recently settled in the valley of the Great Salt Lake in California, it is said will apply to the next Congress for admission into the Union, as a State, to be called the State of Deseret. On the 2d of July last, a resolution was passed by the general assembly to memorialize the Government for a State of Territorial Government, and on the 5th Almon W. Babbitt was chosen a delegate to present the memorial to Congress.

AN IMPOSTER.—A lady calling herself Miss Ellis, visited Cincinnati a few days since, and collected \$500 subscription for a periodical which she said, she was about to issue in Philadelphia. Circumstances occurred, which led some to suppose that she was not the Miss Ellis, and on these suspicions reaching her ears she rammed with the cash.

The Church.

RASHLY
OLIVER JOHNSON—
In this place are deeply engaged in deadly the other; not because either of its peculiar doctrine or women than a belief, or not because they lieve that the only way the stoning blood and a great bone of contention application of this belief for they all acknowledge dates for damnation, if them, and only hoped merits" of—somebody the only way to get "faith," and that this by God of "his own gift" was the "gift of even attain it only th were chosen "before world," or at least before. Others stoutly tence. Others stoutly claimed that the only was by water-baptism—"wash away their sins, infants ought to be bap- cised, as in olden times it as a damning sin. Sought to be eaten and day—while others insist three months would ans mankind were all "others thought it was united in charging the human race upon old to ate an apple. On such tious questions as these when a few strong black trumpet leveled the wail Jericho, to re-build which ally assisting each other show of sympathy and fr and Herod, but whether about it may perhaps be last wrote you the Disci has sought to amend somewhat, by doing as I before. Whether it is a credit the sequel will sh out a few weeks since, this church, that a coon a slave, would lecture a jest was to raise money child yet in slavery. I to be quite remarkable prominent members of noted for their bitter opy agitation, stigmatiz of ill-names, should all its misdeeds as to be will the responsibility of cir anti-slavery lecture, and When the evening arri house was filled to over and ardent prayer by the ing in all the technical and to a certain set, so that it der what colors he called prayer was the "concer this he struggled inly he seemed not to doubt thing he saw fit, and he earnestly to "pour out his bare his arm" for the co But he uttered not one race doomed to the mark black by American Chris sent a single petition to for his wife and child in a text and delivered a stance of which the au the most of them—here He proved "from the B. i. e. the Disciple church church of Christ on this way to enter this church—that possessing all of failing in this one, they to the roasting flames of preaher was accompanied theological pugilist reputaion in these depart to many of your readers, cause here some year or t from the Bible" that "right, and "unqualified wrong. I once heard him Tharion, in which he "pro that the Lord hardened Ph He did not harden it—th it and yet Tharion harden only a specimen of his legerdemain. With a head and hair as adamant, and overbearing and desperate vulgar and insulting inco- pious as though he thoug the side of his head, wou utary than the most inge- guament. Place before him, a human being, and he tr contempt. But throw him and he will chuckle over voracity of a shark. On water-baptism comes in lie- barous and heathen rie in his element. It is on that the clergy would as mental enemics, ascertain difference "twixt twed- dee; whether a bowl full of is necessary in order to kingdom which is "rightou

After the preacher had stated that he had a wife in slavery—that he had purchased his wife and wished to raise money for question was asked him w

